# Ten Questions For Classical Theists

**PerpetuallyCurious** Oct 18

> Kallikantzaros:
>
> The reverse of how philosophy ought to begin…with physis, the perceptible….and then advance towards the metaphysical, using the physical as its grounding.

I want to thank you for taking the time to answer these questions thoughtfully. There is so much I agree with. I found your answer to question #5 particularly intriguing. I think you are right that 'God' arises from the communication of the subconscious with the conscious mind. It feels external because it is unbidden. Spot on. I'll need some time to unpack your answers, but well done. I'm guessing from your answers that you are not a theist, which is fine. I'm happy to hear the atheist's answers. It feels like you answer for the theist if he were to answer honestly.

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> Kallikantzaros:
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> The reverse of how philosophy ought to begin…with physis, the perceptible….and then advance towards the metaphysical, using the physical as its grounding.

You are saying, "I will not begin by pretending to know what can not be known. I will begin with what is." Bravo. Based.

**daniel j lavender** 1 Oct 18

> PerpetuallyCurious:
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> Why do you start with non-existence and then look for an explanation for existence?

Are you certain they do? You are addressing theists, not scripture.

What you reference is interpretation. Creation from nothing, or creatio ex nihilo, is theological interpretation. It isn't necessarily Biblical. The doctrine developed later in Jewish and Christian thought.

The Bible does not declare creation from nothing, and in fact explicitly declares "with God nothing shall be impossible" in Luke 1:37.

At the most basic level God would be present during creation, God being eternal, and God certainly is not nothing or nonexistence.

Genesis 1:1 declares "In the beginning God created the heaven and the earth". This proclaims the **beginning of the heaven and the earth**, the **beginning of the universe**, not necessarily the beginning of existence or creation from nothing. Again, at the very least God is present. God is not nonexistence.

Furthermore God is likened to a potter working with clay throughout scripture, specifically in verses such as Jeremiah 18:1-6 and Romans 9:21. This suggests God creates from phenomena existing, not from nothing or nonexistence.

Additionally Isaiah 45:18 states "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else". Scripture further emphasizes forming and shaping, suggesting things already existent, not creation or beginning from nonexistence.

There is no explicit declaration of beginning from nonexistence in the Bible. In fact a common motif of formation and shaping from existent material is conveyed. God *alone* would be something, existence, not nothing or nonexistence.

What you reference is theological interpretation, not scripture.

1 Reply

**. promethean75** Oct 18

"and in fact explicitly declares "with God nothing shall be impossible" in Luke 1:37."

That's not how Luke said it. He said, "With God, nothing shall be impossible but square triangles, married bachelors and decent Taylor Swift albums. Therefore, even God is constrained by logic and can not violate it in his endeavors."

So, if something is logically possible, it can be a possible option for God.

But this is all granting the god you and Luke Ryewalker believe exists exists. It doesn't obviously, but if it did, these would be some terms of its activity. Basically, Aristotle is like the Stan Lee of our universe and even god answers to him.

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